



WEDNESDAY, OCTOBER 9, 1845.

## THE SCHOOL OF THE PROPHETS.

History of the project—Outline of the Wesleyan Plan—Its enlargement in 1838—Results.

In our last, we gave the sentiments of leading Methodists respecting theological education, and proved that Wesley, Fletcher, Benson, Clarke, Watson, Jackson, Bunting, had been pledged to the very project we are now attempting; that it was proposed by the first Wesleyan Conference, and has been for about a hundred years a matter of favorable interest, and frequent deliberation in the Wesleyan body. Let us glance now at the history of the plan. We shall give many details that may not appear important to American readers; but as there is so little information among us on the subject, we wish to convey a minute view of the whole matter, that our readers may judge of it in all its relations, and perhaps this information may be of service in the future arrangement of our own plans. As the resources of the English Methodists increased, the object became one of more and more discussion.

By appointment of the Conference, the Rev. Messrs. John Gaultier, James Bunting, Thomas Jackson, and Richard Watson, met together in the month of July, 1823, and prepared a report on the same topic; which report was presented, at the sittings of the following Conference, and greatly approved; though it seems that the necessity of circumstances prevented its suggestions from being practically adopted. From that time, however, for several successive years, the Conference regularly appointed a committee of education, to bring the subject, if possible, to a successful termination. At the Conference in 1833, a committee of twenty preachers "was directed to meet in London, on Wednesday, October 24th, to arrange a plan for the better education of our junior preachers." Pursuant to this appointment, the committee assembled, on the day above mentioned, at the Wesleyan Mission-House, Hatton-Garden, and proceeded to a diligent examination of the subject which had been confided to their attention. They conferred freely with each other; weighed every question, as it arose, with all the impartiality in their power; continued their sittings, by various adjournments, until Wednesday, October 30th; when they unanimously and cordially adopted the Resolutions, which, with some revision, received the approbation of the ensuing Conference.

The following are the decisions of the Conference, on the report of the committee appointed to arrange a plan for the improvement of the junior preachers; namely:—

"The Conference approves of the principles and general outline of the plan which that committee has recommended to its adoption; and which, as revised and altered by the committee at sittings subsequent to its meeting in October last, embodies the following resolutions:—

"That it is expedient that an Institution should be speedily formed for promoting the more effectual improvement of the junior preachers in the Methodist Connexion.

"That this Institution shall be denominated, 'The Wesleyan Theological Institution for the Improvement of the Junior Preachers.'

"That all preachers who shall have passed through the various examinations required by our existing rules, and obtained the consent of their respective superintendents and district-meetings, and shall have been placed by the Conference on the president's list of reserve, and *non re*, shall be eligible for admission into this Institution as resident students, and shall be allowed to remain in it for two or three years, as may be found most consistent with the claims of the Connection for the immediate supply of the circuits and missions, and with the capacity and attainments of the students themselves.

"In those cases in which a third year's residence is allowed, that third year shall be reckoned to the student as the first of the four years of probation now required by our rules."

"As it has been intimated to the committee that the trustees of an Irish gentleman, who lately bequeathed a legacy of £1,000, to promote the improvement of our junior preachers in Ireland, are willing to pay over this legacy in aid of this Institution, it is recommended, that, in consideration of this payment, of other contributions expected from Ireland, and of the special claims of that country, the Irish Connection shall always be allowed to have four resident students in the Institution, and an additional number, if deemed expedient, on the payment of a reasonable sum."

"That, as soon as practicable, after the Conference of each year, the young preachers placed on the president's list of reserve shall be subjected to an additional examination by a committee consisting of the preachers of the London district, or as many of them as can conveniently assemble; that this committee shall decide which of the candidates it may be proper to admit into the Institution-House, and which shall be allowed to remain in it for two or three years, as may be found most consistent with the claims of the Connection for the immediate supply of the circuits and missions, and with the capacity and attainments of the students themselves."

"That the plan of tuition for resident students shall comprehend as many subjects as, on a careful consideration of the previous attainments and probable opportunities of the several students, may be deemed suitable and practicable; namely:—

"English grammar, composition, and elocution; geography and history; and elementary instruction in the mathematics, natural philosophy, and chemistry, and in logic and the philosophy of the mind."

"Theology; including the evidences, doctrines, duties, and institutions of Christianity, and having particular reference to those views of the Christian system, in its application to experimental and practical theology, which are held by our body to be conformable to the holy Scriptures. This will also include the general principles of church order and government, connected with a distinct exposition of our own established discipline, and of the proper methods of such a degree as to the purity, edification, and preservation of our societies; and a view of the nature and importance of the pastoral office and care, with special reference to the duties and engagements of a Methodist preacher."

"The elements of biblical criticism; the best methods of critically studying the Scriptures; the rules and principles to be observed in their interpretation; Hebrew, Greek, and Roman antiquities; and the outlines of ecclesiastical history."

"The most useful methods of direct preparation for the pulpit; and general instructions for the composition and acceptable delivery of sermons."

"Such instruction in the Latin, Greek, and Hebrew languages, as may enable the students to read and study the sacred Scriptures in their original tongues, and prepare them for the successful pursuit of farther classical and biblical knowledge, when they shall be called into circuits or missions. This branch of instruction may, however, be suitably omitted, at the discretion of the officers of the Institution, if, on examining the student, at his first admission, or subsequently, they shall deem it most expedient to confine his attention to the English and theological classes."

"That the care and assistance of this Institution shall be extended also to those candidates for the Christian ministry, who cannot be received into the Institution-House; for which purpose they shall be regarded as non-resident students. The object of the examinations shall be to ascertain the fitness of the candidates for the Christian ministry, and to aid them in the purchase of suitable books, according to a list to be prepared for that purpose; and to make provision for their regular annual examination by one of the officers of the Institution, assisted by such person or persons as the Conference may appoint, in reference to the studies which shall have been enjoined. These examinations of non-resident students shall take place, either at the house of the Institution, or elsewhere, as may be most convenient; and an exact and faithful report of them shall be presented every year to the Conference."

"At the following Conference it was altered to the second part of the third year."

## CORRESPONDENCE.

## LEBANON CAMP-MEETING.

Br. Stevens, I have just returned from our camp-meeting at Lebanon, N. H., which was one of the best I ever attended, and I send you for publication, by request of the preachers who were present, some of its most interesting features.

The time in which this meeting was held was rather unfavorable for a large attendance, on the account of a state election, trainings, harvesting, &c. But, perhaps, this, on the whole, was favorable, for those who did attend, were generally the devotedly pious, and such as respect the institutions of our holy religion. And for these reasons, the best order prevailed throughout the meeting, while the people of the Lord had nothing to do but to attend to the great object for which they had assembled together—the sanctification of their own souls, and the conversion of sinners.

Brethren in the ministry preached in "demonstration of the spirit, and with power," and in the following order:—Monday even.—J. Jones. Tuesday—P. Mason, A. Kidder, I. F. Eaton, Wednesday—H. Johnson, P. Mason and Spinnery. Thursday—A. Kidder, N. Culver, R. H. Spaulding, Thursday—A. Kidder, S. Holman, J. Jones, H. Johnson. The social exercises were prayer and class meetings in the tents, general prayer meetings, and two love-feasts. These were remarkable for the faith, union, and heavenly power which characterized the prayer-meetings, and the plain, humble, and clear testimonies which were given of the witness of the Spirit and of perfect love, in the love-feasts.

The number who were sanctified to God during the meeting we have no means of knowing; but we think we are safe in saying, that the number was larger than usual, compared with the number of attendants; and it is judged, by those whose opinion we have reason to respect, that there were not less than twenty who gave their hearts to Christ, and received his pardoning grace. Many believers were greatly quickened, and many sinners awakened to a sense of their danger. And it is believed that a gracious influence will go forth from this meeting, which will light up the flame of reformation in this region, and cause "the salvation of our God to go forth as a lamp that burneth."

N. CULVER, Secretary of Meeting.  
Hanover, N. H., Sept. 27, 1845.

## GERMAN METHODISTS.

Br. Elliott speaks of the late Ohio Conference:—

"Our German work is peculiarly interesting. There are now fifty-six German travelling preachers. Of these, thirty-one belong to the Ohio Conference. Or, in other words, there is virtually a German conference, consisting of three districts, attached to the Ohio Conference. The church members in the Cincinnati German District are 1,470; in Br. Dering's district about 900; in Br. Jacob's district there are about 1,000; and in the south and east about 500; so that the whole number of German Methodists is about 3,500. What hath God wrought! And as an example of the efficiency of our German brethren, let the following serve as a specimen: The German Methodist Episcopal Church in Cincinnati increased during the last year from 160 members to 230, being an increase of 70. Toward the support of their minister they paid \$300. For church debts they contributed \$300. For missions they collected \$115, including \$30 collected at their missionary meeting, held on Monday night, during the sitting of Conference. For the ensuing year, they pledge themselves to pay \$100 toward the support of a German missionary, to be employed in Cincinnati, among the Germans of the city. Here are the first fruits of our first German mission in Cincinnati. Hence, we may expect the most beneficial results to flow from our German missions every where. Those which are now missions, will shortly contribute to the increase of mission funds in behalf of other missions, and support the ministry and the institutions of religion among themselves."

The new reformation in Germany still continues to excite bitter opposition, not only from the Roman Catholics, but the government. The following items afford the last intelligence:

"We have looked with considerable anxiety for some intelligence respecting the steps which the Governments of Germany will adopt after these exciting and tumultuous events. The *Gazette des Postes*, of Frankfurt, says, that orders have been sent from Berlin to the pastor Ronge, M. Ulrich, and M. Czerski, forbidding them to leave the towns where they are now residing, without the leave of the Government. And the *Journal des Debats* of Paris says:—

"We are assured that the Prussian Government is about to take severe measures for arresting the progress in Germany of the new sect of Catholic dissenters. A circular has been sent by the Minister of the interior to all the censors of the kingdom, directing them to strike out every article having the slightest tendency to promote these religious movements, which may be proposed to be inserted in any of the journals, or other periodicals, which are not expressly authorized to treat upon these questions."

In the electorate of Hesse Cassel, prohibitory measures are carried to a much greater length. A Cabinet order of the Electoral Prince Regent has been published, by which the formation of German communities is prohibited in the whole electorate. Instructions were immediately sent from the department of the interior to all the provincial governments, to carry this order into effect without delay. The propagation of the doctrines of the New Catholics is forbidden; and the police are to take care that no subscriptions and collections in their favor are set on foot in Hesse Cassel. Whoever acts in violation of this prohibition, renders himself liable to prosecution and punishment."

"A letter from Berlin, 20th inst., states, that a meeting of friends of the new German Catholic faith was intended to have been held on the previous day; but it having become known to the police that such an assemblage was in contemplation, orders were issued, declaring such a measure to be illegal, and it was abandoned, although the publication of the declaration had caused a very lively sensation."

## PATRICK, LOWTH, WHITBY, ETC.

Dear Br. Stevens, I have recently had the privilege of examining the commentary of these truly learned men, and take this method of calling the attention of my brethren in the ministry to its existence and value. This commentary embraces Patrick on the Historical and Poetical books of the Old Testament, Lowth on the Prophets, Arnold on the Apocrypha, Whitby on the Gospels and Epistles, and Lowman on the Revelation. I question whether any other commentary contains so much learning as this one. Patrick has brought a vast knowledge of the Hebrew to bear on the Old Testament, and has made his studies rich by extracts from his writings. Whitby strikes me as peculiarly valuable on account of the light he throws on the Socinian controversy. He almost invariably gives the Unitarian gloss of the texts pressed into their service, and then annihilates it with a perspicacity which commands conviction. As a whole, though without its faults and errors of opinion, it is a work which throws a sun of light on the written Word, and would usefully occupy a place beside our Clarke and Benson, (not to their exclusion, by any means,) in the libraries of all our preachers. It is being published in 60 numbers at 25 cents each, by Wiley & Putnam, New York, who will make a discount to clergymen.

DANIEL WISE.  
Nantucket, Sept. 1845.

A REMNANT OF ISRAEL.—The Rev. Jacob Samuel, a converted Jew, describes in his work, entitled "Remnant of Israel," a remnant of Israel dwelling in Daghestan, among the Lezgians, which latter are a fierce and indomitable race of mountaineers. The Persians, nor Russians, have been able to subdue them. They are bigoted Moslems in religion, yet declare themselves to be of Dan, and they allow the Israelites in question to live peacefully among them.

They destroy the mounted Cosack by striking the heels of his horse, thus fulfilling the prophetic description of Jacob—"Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that the rider shall fall backward." So hopeless a warfare against them considered, that the following proverb is current in Persia—"If any King of Persia is a fool, let him march against the Lezgians."

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N. CULVER, Secretary of Meeting.  
Hanover, N. H., Sept. 27, 1845.

## WEST PLYMOUTH CAMP-MEETING.

Dear Br. Stevens, Our late camp-meeting in this place was a time of "refreshing" from the presence of the Lord. The preachers came up willingly "to the help of the Lord against the mighty." The attendance was not large, but the power of God was present to heal the people. The angel of the covenant troubled the waters; then said, "Peace, be still," and it was so. Then were souls "panting after God, the living God," "Hungering and thirsting after righteousness," who wrestled and prevailed with God. His kingdom suffered violence; faith was victorious; victorious shouts and triumphant songs were heard. Zion and her watchmen had indeed a feast unto the Lord, and a sense of individual responsibility was deeply impressed on the minds of many. The preaching was weighty and solemn. God aided his servants "to speak boldly as they ought to speak." The wanderer was reclaimed, and the believer baptized with the Spirit.

Thursday night we had a remarkable thunder storm, and the rain poured down in torrents; and the lightning struck near the camp-ground, but God graciously turned aside the threatening danger, and all were preserved.

On Friday morning we had an interesting love-feast, and the Sacrament of the Lord's Supper in the afternoon. It was a delightful season of fellowship with God and his people. Our meeting closed on Saturday morning, and we left for our homes. We shall all meet no more on earth; may we meet in heaven.

"Who meet on that eternal shore,  
Shall never part again."

DANIEL LEE, Sec. of Meeting.  
West Plymouth, Sept. 25, 1845.

## GILL CAMP-MEETING.

I know, Br. Stevens, that you have no room in the columns of our useful paper for a long notice of a camp-meeting, unless there is something uncommon in it. But could I throw into these lines some of that blessed influence which pervaded our meeting, particularly our tent prayer-meetings, I might edify your readers. It was easy proving, and I never saw a time when the church realized so fully the truth of the expression of our Savior, "Ak and ye shall receive."

There was little of "importance," we received by simple faith. Some of our friends received the blessing of "perfect love," and all seemed to be blessed deeply. A few were converted.

We have good reason to believe that the fire will spread, and that Franklin County will witness more revivals this conference year, than for several that are past.

JAMES MUDGE.  
Greenfield, Sept. 1845.

## HARRIS, CT.—REV. W. D. JONES writes, Sept. 20:—

When I commenced my labors on this circuit, the last of July, the cause of religion in general was at a very low ebb; though, at this time, there was here and there a living spring.

We, as a circuit, still remain lamentably deficient; but, thanks be to God, we think the times are growing a little better. There seems to be, on the part of many, an increase of feeling and of interest—a longing desire for revival, and a willingness to use the appointed means of grace.

In short, we think we see some "signs" of rain, and are expecting soon to hear "a sound of abundance of rain," that shall fall in copious showers upon the church, causing it to bring forth fruit to the glory of God.

We think that a few precious souls have been converted in one of the borders of the circuit, under the faithful labors of Br. Aaron Cross, who is not only a licensed exhorter, but is (like Carosso) a laboring exhorter. O that we had more such, for they would bless the church and the world, and the Lord would reward them.

MARKENBOROUGH CIRCUIT.—REV. L. C. COLLINS writes, Sept. 23:—Say to the friends of Zion, that we are having interesting meetings in Marlborough. Between twenty and thirty have bowed themselves at the altar for prayers, and some are now rejoicing in a Savior's love. We are very weak in numerical strength, but a little handful of us get together every evening, and God meets us in mercy to save. Our trust and our hope is in God only, and to him only is the glory. Praise ye the Lord.

AGAWAM, ME.—REV. G. W. GREEN writes, Sept. 27:—The Lord has reclaimed and converted some twenty souls of late, and the work seems but just begun. God has done a great work for the church.—O, for a general work of grace in the land.

CHATHAM.—REV. E. D. TRICKY writes, Sept. 26:—God in his infinite mercy is saving souls in this place. About thirty have been converted and reclaimed from a backslidden state. Nineteen of that number have joined on trial, who bid fair to be faithful laborers in the church of God. Others are inquiring what they shall do to be saved. I baptized nine last Sabbath, and prospects for a more general revival of religion, and outpouring of the Spirit of the Lord, are favorable, for the work of holiness is going on in the church, and many are crying day and night, in tears,—O Lord, favor thy Zion, and bring back the captivity of thy people.

NASHUA AND NASHVILLE, N. H.—REV. MESSRS. J. PIKE and J. BOYCE write, Oct. 2:—The Lord has been visiting these two stations in mercy for a few weeks past. A number have been happily converted to God on each of the stations, and others are seeking the "Pearl of great price." Perfect peace and harmony prevail in both societies. The church in Nashua was somewhat weakened by a secession of some of its members a few months ago, but the Lord is rapidly restoring the breach in his church, and demonstrating to his enemies that "no weapon formed against Israel shall prosper."

HOLMES' HOLE.—REV. A. B. WHEELER writes, Sept. 20:—The new Methodist meeting-house in this place will be completed and ready for dedication about the first of November. The house is 42 feet by 60, beautifully located, and will be neatly finished. Our prospects are quite encouraging. Several backsliders have been reclaimed, and some manifest desires for salvation in nearly every meeting.

## THEOLOGICAL INSTITUTION.

Mr. Editor,—Permit me to offer a few remarks concerning the Theological Institution in this place. As to its location and facilities, the unrivalled beauty of its scenery, and general salubrity, I need not inform you; but, concerning the Institution, I would say a word or two.

Such, and so many are its beauties, I hardly know how or where to commence. But, first, the Institution: It is based on Gospel holiness. Here we have a goodly number of active, energetic, practical Christians—candidates for holy functions. They have come here, and left the world behind, to arm themselves with all the purity of God, to go forth and fight the good fight of faith, to wage eternal warfare with Zion's foes, to take a perishing world, Second, its order. Every thing begins with prayer, and ends with praise. Our studies are thrillingly interesting, and abundantly instructing; our utmost expectations are more than realized;—the half had never been told us.

Thirdly, our greatly esteemed teachers. They are strictly practical in all they teach, moral and intellectual. While they are ministering science to our minds, they minister also spiritual food to the soul, so "we grow in grace and knowledge daily." With a brother's care they watch over us, in wisdom's ways they lead us, and kind heaven smiles upon us, for which we are thankful.

Newbury, Vt., Oct. 1, 1845. A MEMBER.

## COMMITTEE OF EXAMINATION.—NEW ENGLAND CONFERENCE.

The Committee to examine the candidates for the ministry in the New England Conference, held a meeting in the Library Room of Broad Street Church, Boston, on the 24th of September, and agreed to the following plan of examination.

## S. REMINGTON, Secretary.

## COURSE OF STUDY.

## FIRST YEAR.

The Bible as to doctrines, with reference to Wesley's Notes, the Bible Dictionary, and Commentaries of our own publication; Concordance, and Gaspar's Collections of Sacred Scriptures.—C. K. True, Wesley's Sermons, Fletcher's Appeal, and Christian Perfection.—J. Sanborn. English Grammar and composition.—Mark Trafton.

## SECOND YEAR.

The Bible as to ordinances and sacraments. Reference books the same as the first year.—P. Crandall, Watson's Life of Wesley, Bishop Watson's Apology, Fletcher's Christian Perfection.—B. F. Lombard, Methodist Discipline, Geography, Composition.—J. W. Merrill.

## THIRD YEAR.

The Bible as to history and chronology. Reference books as before.—S. Remington. The first and second parts of Watson's Institutes, Gregory's Church History.—M. Raymond. Rhetoric; Porter's Homilies, and Whately's Rhetoric. Written essay or sermon.—C. Adams.

## FOURTH YEAR.

The Bible generally. Reference books the same.—J. A. Merrill. The third and fourth parts of Watson's Institutes. Logic, Whately's—J. D. Bridge, Powell on Apostolical Succession, Old Christianity Contrasted with the Novelties of Popery, by Gideon Ouseley. Written essay or sermon.—L. Boyden.

## MISCELLANEOUS DEPARTMENT.

The Bible Continued; Fletcher's Checks; Life of Dr. Episcopius; Mosheim's Church History; Dr. Elliot on Romatism; D'Aubigne's History of the Reformation; Butler's Analogy; Natural Philosophy; Civil History.

And if any desire to proceed still further, they can include in their course other sciences and the dead languages, aided by the best authors, and such private instructions as may be within their reach. The Committee to examine on the above miscellaneous department.—S. Remington, M. Raymond, C. Adams.

## COURSE OF STUDY.

Mr. Editor,—Permit me, through you, to make some inquiry of the Committee of Examination in the Providence Conference, or of any one that can give the information, in reference to what is to be understood by some parts of the "Course of Study." For instance, in the fourth year we are to study "the Bible generally." Now we may study the Bible generally forty years, and then not find an end of the study. Hence, in order that we may be prepared for examination, it is hoped that the phrase may be defined somewhat, that we may not be so far apart as at the last Conference.

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## S. S. CONVENTION.—BOSTON DISTRICT.

THE SABATH SCHOOL CONVENTION for Boston District is to be held at Chelsea, Wednesday and Thursday, 15th and 16th of this month. We expect a great gathering from all parts of the district.

Br. Charles Adams, of Broad Street Church, is appointed to deliver the Sabbath School Address, on Wednesday evening before the Convention.

T. C. PEIRCE.

## SUBSCRIBERS.

In the city and vicinity would confer a favor, and save us expense, by calling at our office to send their bills. If they do not find it convenient to do so, they may expect to be called upon soon. We hope they will lay by some money for us in season.

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WE HAVE MISSIONARY CERTIFICATES at our office for Rev. Messrs. A. D. Sargeant, A. Taylor, and E. Willard. Please send for them.

SLAVERY IN MISSISSIPPI.—By a provision in the Constitution of Mississippi, the introduction of slaves into the State is prohibited after the present year. This prohibition extends not only to the introduction of slaves as merchandise, but settlers with their State cannot import them for their own use. This state of things induced the Legislature at its last session to authorize the people to vote on a proposition to change this provision. It excites general attention. The New Orleans Bulletin thinks that the popular sentiment is against any change.

SAINTS' DAYS.—We commend our contemporary, the Episcopal Recorder, for the following sensible



